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"If there be a country where knowledge cannot be diffused without perils of mob-law and statute-law; where speech is not free; where the post-office is violated, mail-bags opened and letters tampered with; where public debts and private debts outside of the State are repudiated; where liberty is attacked in the primary institution of social life; . . . where the laborer is not secured in the earnings of his own hands; where suffrage is not free or equal; —that country is, in all these respects, not civil, but barbarous; and no advantages of soil, climate or coast can resist these suicidal mischiefs. Morality and all the incidents of morality are essential; as, justice to the citizen and personal liberty. Montesquieu says: 'Countries are well cultivated, not as they are fertile, but as they are free;' and the remark holds not less but more true of the culture of men than of the tillage of land. And the highest proof of civility is that the whole public action of the State is directed on securing the greatest good of the greatest number."

EMERSON.

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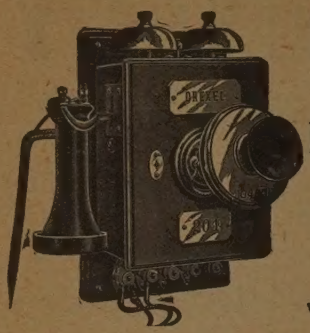

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SAPOLIO

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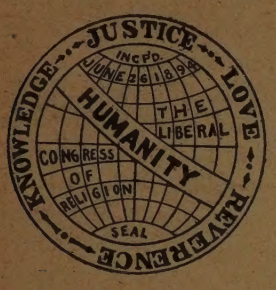
VOLUME XLII. THURSDAY, DECEMBER 1, 1898. NUMBER 14.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

To make some work of God's creation a little fruitfuller, better, more worthy of God, to make some human hearts a little wiser, manfuller, happier, more blessed, less accursed,—it is the work for a god. THOMAS CARLYLE.

Professor James of the University of Chicago has recently been deploring "the low level of playground morality among university students." As a remedy he looks for more democracy in the government of schools and colleges and more systematic instruction in civics.

In common with many others we have resented the artificiality and often the insolence of the "endless chain" scheme, but the figures of Miss Schenck of Babylon, New York, are wonderfully suggestive. In June last, in the interest of the "Red Cross Ice plant" scheme for the soldiers, she started her ten letters to friends all of which were to send ten more. The thing has been going on in spite of efforts to break the chain. The two hundred and thirty thousand letters already received have necessitated new postal adjustments in the little village and twenty thousand dollars in cash has been netted. What a potency is here suggested. With what apparent rhythm does the public heart beat. Are there no normal forces to develop this altogetherness, more potent than this catchy trick of the "endless chain" letter?

At some future time we hope to print in our Study Table Department some adequate note of the new book just issued by a Boston House, entitled "Mr. Dooley in Peace and War." But now we cannot forego the privilege of saying that not since the days of the "Hosea Bigelow Papers" has there been so rich a vein of dialect humor as that found in these short cogitations of Mr. Dooley on current topics. The articles have appeared first in the columns of the *Chicago Post* and the *Chicago Evening Journal* and the local color is very strong, perhaps so strong as to obscure the humor to readers outside of Chicago, but here is sarcasm without bitterness, humor with a purpose, and the intelligent reader will find an earnest and cultivated mind masking in this rich Irish brogue.

To our mind a pathetic illustration of the timidity that creeps into the soul of the partisan and the man who learns to count expediency not only as a presumable but necessary element in business and in politics, comes to us in the shape of a certain panicky anxiety on the part of some of the business men of Chicago over the proposed establishment of a business training in connection with the high school. In the curriculum of the advanced course of this possible commercial school is suggested among other topics, "Principles of Money and Banking and History of Transportation." The daily paper contains protest from several leading business men who see in these thoroughly academic topics a danger of biasing the minds of the young men and women in one way or another on the currency and tariff question. In common with what we believe will be the great majority of the citizens of Chicago, we resent the implication that there is such a design on the part of Superintendent Andrews or any of his educational associates. It is the business of the school to study these questions, not to taboo them, and to study them from both sides, not from one side, and trust the laws of thought and the discipline of experience to wisely use the information obtained. Let our schools be heroic and let our business men not be afraid. Let the pulpits of Chicago deal anew with the text, "Prove all things. Hold fast that which is good."

The November number of the *Biblical World*, published by the Chicago University, of which President Harper is editor-in-chief, contains this editorial note on Isaiah and Jesus:

"Another wise, carefully written Sunday School Quarterly explains Isaiah's prophecies by the statement that it was necessary for the people of his day 'to know about Jesus.' Such a statement is an illustration of either carelessness or ignorance. Either is deplorable in a publication intended for the instruction of those who are to teach Sunday Schools."

This seems to be an innocent note and it also shows sagacity in not saying more, but the note implies an entire reconstruction of the conventional

estimate of the Old Testament prophets, an acceptance of that higher criticism that reveals these prophets as reformers, absorbed with the problems of their own times and grappling with the domestic and national difficulties that surrounded them rather than as predictors of even so great an event as the birth of Jesus.

The following from the editorial columns of the *Times-Herald* preceding Thanksgiving Day is worth reprinting for the religious sensibility and philosophic wisdom therein expressed. Surely the old line between the secular and religious newspaper is being fast obliterated, and our denominational papers that arrogate to themselves the name "religious" may often take lessons from the daily press:

From the earliest days of Israel—and probably before that time—national vanity, which is merely the sum of personal vanity, has led many people to look upon itself as being under the especial care of Providence. The prosperity of one nation may, and very often does, mean the distress of another, but the fortunate nation accepts its good fortune as a deserved mark of divine favor to a meritorious people and doesn't bother its head about those others to whom its success spells ruin. We are, for example, about to engage in thanksgiving for our victories in peace and war, but there is very little thought given to those whom we have just defeated, humiliated and bankrupted. Is there, then, no thanksgiving proclamation tnat can reach Spain? The Spaniards are human beings and Christians like ourselves. Are they in disfavor with the Almighty? Suppose the result had been the other way, would we have been ready to concede that the Spaniards were God's chosen people? If not, hadn't we best abate some of our self-conceit, lest we have it taken out of us by a thrashing from some other nation, which will in its turn assume a partnership with Providence, leaving us to nurse our bruises as Spain is now nursing hers?

The Social Organism.

The social order, like the human body, is an organism. The body has many and related organs; feet to walk, hands to work, eyes to see; has stomach, liver, heart; and it takes all these, each performing its special function, to make the one body. Society is an organism made up of many individual lives, and it takes all of these to do the many kinds of needful work. There must be toilers in the mines, the shops, the fields; must be the hands and feet of social organism, as well as the face, the eyes, the brain; the teachers, artists, doctors, lawyers, business men; minds that can organize and manage large affairs. But if the hands and feet stop work, if work in coal mines, brick yards and farming cease, the hard and dirty work, then all above must stop, for these lie at the bottom and support all the rest.

The mistake, the wrong of society is in not respecting and honoring all workers; in drawing a line between the so-called upper and lower classes. It is just as honorable to be a good mechanic, to make and lay brick, as it is to keep books, sell goods, manage a bank or practice law; more honorable to be an honest teamster or coal digger than to be a poor preacher or doctor.

When we go into society, or to a party, we do not take our pretty faces and leave our feet at home; along with our loving hearts, we have to take our ugly livers and our toiling stomachs, and we are glad to have these useful organs, and proud when they are strong and healthy. We put honor upon our feet. And so should society be proud to have a healthy, happy, thrifty and intelligent working population. They should be not our hired men and women, but our brothers and sisters; human beings, the children of God, and then will there be happiness, peace and joy for all in this great world-home of the millions.

H. W. T.

The Prophet.

The word "prophet" has acquired a weak and a confusing secondary sense through the manipulations of the theologians. The Hebrew prophets were not so much foreseers as they were the seers. Their foresight came out of insight. Their predictions were much more uncertain than their indictments. They were no trance speakers, dreamy clairvoyants, vacating their own thought spaces that some power from on high might pour into them visions of impending doom or coming Messiahs. Rather were they men of their times with their heads and hearts pulsing not with the problems of the ages but with the problems of their day. Their eyes were fixed on the sins about them and their hearts felt the pang and blight that accompanied these sins. If we must find one word to represent these great leaders and agitators, as words are now used, "PREACHER" is a much more equivalent word than "prophet." What we have left us from these times are the fragments of the sermons preached by the greatest preachers of Judea and of Israel. But "preacher," alas, is too tame a word as it is illustrated in these later days. These old exhorters on the hills of Judea hurled their rebukes into the faces of sinners in a way that would ruin the most prosperous church in Chicago. They used such plain language concerning vice and selfishness as would sooner or later alienate the best pew holder in any church on our avenues. Whatever else we say of them we must realize that they were men dead in earnest, so busy in trying to right things about them that they had no time for dreaming much of far-off glory. "Burden" was their word. Theirs was the "burden" of reform. They bore the "burdens" of the peo-

ple. They felt the "burden" of the Lord. They were physicians trying to cure the moral maladies of the society in which they lived. They plead for mercy at the hand of cruel kings. They stood for justice in the presence of peculation and fraud. They taught humility to the haughty. They felt the spirit of God in Godless times. The prophet was one whose words poured out of him a fountain of goodness, love, indignation, and the Greek word indicates not so much a *fore*-teller as a *for*-teller, the mouthpiece of the Almighty. Indeed we are told in the book itself that "He who is now called prophet was once called a seer or gazer." The old word was felt to be too narrow, inadequate, and so the fortune-telling element gave way to the truth-telling. The predictor became the interpretor. The prophetic inspiration made one the divine spokesman, the illuminated teacher, indeed the inspired speaker. What the bard was to the early Celtic races, the historian, the protector of the slave, the inspirer of valor, the moral dictator, under whose rule kings quailed, that the prophets of Israel were plus the solemnities of religion, and what the prophets were to Jewry, the preachers of to-day ought to be to the life about them,—men who dare rebuke sin in high as well as in low places; musicians of the spirit should they be, who give their lives playing upon the lyre of the spirit with its triple strings of truth, justice and love.

The bard and prophet of old called to their aid as the modern preacher might and should, poetry, music, oratory, life. The court, the church, the social circle and particularly the state, were their fields of labor. Whoever gives himself to the work of renovation and reformation is successor to the Hebrew prophet, whether he be Jesus with his whip of small cords but mighty words, clearing the temple of speculators, or Luther at Worms, defying the crowned heads of Europe, or Latimer preaching to Edward IV. the words of his illustrious Jewish prototype, "Thou art the man," or John Knox throwing his fiery darts at the feet of what was to him a superstitious queen, a wicked court, or John Brown hurling his anathemas at the heads of dealers in human flesh. They are all in the prophet line, successors to that noble school of prophets who lifted the Hebrew people out of anarchy and barbarism into a fitful life of letters, order and religion. When Solomon had succeeded in erecting for himself the throne of an eastern despot; when Palestine was threatened with the luxurious death of oriental monarchy; when the king's councils were invaded by the advocates of greed aud nnholy compromise, then it was that these manly teachers of a virile and practical religion, made of that blighting monarchy a thing of scarcely more than one lifetime, while the surrounding people of northwestern Asia groaned under like tyrannies for centuries. There despotism did not loosen its grasp until the manhood of their subjects was so weakened and destroyed that dominion was no longer glory. The ruins left were so lifeless that there was no remnant out of which to build. And the lion roars uninterrupted to-day over the tesselated pavements and fluted columns of Babylon and Persepolis, while that precious remnant in which the prophets of Israel trusted and to which they appealed, has always been in evidence as a sanitary influence in the history of western civilization. It has been the saving salt in Christendom, the virility of Mohammedanism. The bright star of David still shines in its six-pointed luster, pleading for the advocate of justice, the exponent of an ethical religion, the symbol of a monotheistic faith.

The Dawn of Peace.

Put off, put off your mail, O kings,
And beat your brands to dust!
Your hands must learn a surer grasp,
Your hearts a better trust.

Oh, bend aback the lance's point,
And break the hemlet-bar;
A noise is in the morning wind,
But not the note of war.

Upon the grassy mountain paths
The glittering hosts increase.
They come! They come! How fair their feet!
They come who publish peace.

And victory, fair victory,
Our enemies are ours!
For all the clouds are clasped in light,
And all the earth with flowers.

Aye, still depressed and dim with dew;
But wait a little while,
And with the radiant, deathless rose
The wilderness shall smile.

And every tender, living thing
Shall feed by streams of rest;
Nor lambs shall from the flock be lost,
Nor nurseling from the nest.

—*John Ruskin.*

"Life Hath its Barren Years."

Life hath its barren years
When blossoms fall untimely down,
When ripened fruitage fails to crown
The summer toil, when nature's frown
Looks only on our tears.

Life hath its faithless days,
The golden promise of the morn,
That seemed for light and gladness born,
Meant only noontide wreck and scorn,
Hushed harp instead of praise.

Life hath its valleys, too,
Where we must talk with vain regret,
With morning clothed, with wild rain wet,
Toward sunlight hopes that soon must set,
All quenched in pitying dew.

Life hath its harvest moons,
Its tasseled corn and purple-weighted vine;
Its gathered sheaves of grain, the blessed sign
Of plentious ripening bread and pure rich wine,
Full hearts for harvest tunes.

Life hath its hopes fulfilled;
Its glad fruitions, its blessed answered prayer,
Sweeter for waiting long, whose holy air,
Indrawn to silent souls, breathes forth its rare,
Grand speech by joy distilled.

—*N. Y. Tribune.*

The Omaha Congress.

"I DREAM'D
THAT STONE BY STONE I REAR'D A SACRED FANE,
A TEMPLE, NEITHER PAGOD, MOSQUE, NOR CHURCH
BUT LOFTIER, SIMPLER, ALWAYS OPEN-DOOR'D
TO EVERY BREATH FROM HEAVEN, AND TRUTH AND PEACE
AND LOVE AND JUSTICE CAME AND DWELT THEREIN."

SATURDAY, OCTOBER 22.

9:30 a. m. The Chair: Rev. Mr. Roe, of the Nebraska Methodist Conference, will lead us in the Lord's Prayer.

Dr. Thomas: We have with us a brother from Nashville, Tenn., representing the Widows' and Orphans' Home for the colored people, who will tell us something of his work down there.

Mr. Pearson: Brethren, I want to speak concerning our work in the state of Tennessee established amongst the colored people. We are trying to build a widows' and orphans' home in that state. We have no charitable institution in Tennessee set apart for the colored people. As you have always called upon us, why certainly we are going to call upon you. I remember, my friends, that you believe in bringing us all into one bond of love, one bond of union. Now, I am here this morning to speak to you of the needs of our people and the suffering of the colored people of the South. We do not have the same privilege which you grant to all the people. We do not have the privilege to sit down and talk with you and converse with you. We do not ask for any large donation, but give us a little something to help us along. We do not have public schools; we have not got one charitable institution for old people and destitute children in the state of Tennessee. I want to say if you can do something for us, if we can find any man to put the building up for us, we would be perfectly proud and glad. I am colored, but you remember the blessed scripture says, "When Jesus Christ shall come again we shall all appear with him and be just like him. That is scripture. We shall be just like him. Now the changes we may make, that is his business, of course, to fix me just like him.

If you will help us along this line, I will thank you. If you don't want to give me your money, please send it to the gentleman who spoke yesterday morning (Mr. Lewinthal, of Nashville) and we will get it. But I want to say we negroes can't fool the white man; it takes the white man to do that. If you will make us up a thousand dollars and give it to Mr. Lewinthal he will give it to us. We are struggling, and if you will help us God will bless you.

Following this address the Secretary passed around a hat and a collection of $12.60 was taken up.

The Chair: Mr. E. P. Powell, of New York, will now address you.

THE EVOLUTION OF CONSCIENCE IN THE NINETEENTH CENTURY.

BY E. P. POWELL OF CLINTON, NEW, YORK.

The nineteenth century may be characterized as a century of conscience. At its threshold stood two men equally massive in intellect, equally fearless to break with the past, and equally able to construct for the future, Napoleon Bonaparte and Thomas Jefferson. Bonaparte stood for physical force; and today Europe is but the piled-up debris of Napoleonism. Standing armies, begetting anarchy, instead of order; the people dreading the break-up of the balance of forces as they dread avalanches; worship of force-begetting degeneracy; treachery and falsehood baptized as honor; conscience subordinated to necessity. On the other hand, Thomas Jefferson believed in ethics in politics. He began his public career by telling King George that the secret of successful statesmanship was simply to do right. He forepledged the republic to the doctrine of human equality; he denied the value of armies, as compared with justice and truth and education. The result was the inauguration on this continent of a political era of applied conscience. Heretofore morals had been a matter for the church, and not for the state. The eighteenth century showed us no end of books on ethics; but not one government that attempted to stand on the Golden Rule. Courts were as rotten as monarchs were infamous. Not a name appears on the whole role of rulers from 1700 to 1800 that would not shame the sunlight of history. Even English statesmanship was Macchiavellian in its nature. It was the craft of courts. She dealt with her colonies as slaves. "We have the power to tax America," said the English minister, "and by God we will do it." Now, if you will see the growth of conscience in the nineteenth century I cannot illustrate more speedily than in this very matter of colonial rights. Practically a member of the Holy Alliance, England had been submissive to the restoration of Bourbonism in Europe. As the eighteenth century closed the Tories kept her policy fully in line with the best of Europe. It was a sorry outlook for liberty. But just twenty-five years later, in 1823, the alliance called a conference at Paris. It proposed to take up the affairs of the young American republics, that, after ten years of fighting, from 1810 to 1820, had won their freedom, and compel them to resubmit to despotic government. Then should come the turn of the United States. The question of despotism against freedom, for all the world was in the balance. It was the crisis of humanity. But just then Lord Castlereagh committed suicide, and Canning was called to the ministry. Turning to the proposed conference, Canning replied, "English institutions are based on the great principle that all power belongs with and originates in the people. I will send no delegates." He then turned to President Monroe with the proposition that England and America should once more stand side by side, asserting the rights of the people against the dei gratia demands of despots. This was the sublimest hour of political history. English conscience spoke from the helm. I do not care that Canning saw that good policy also directed a change of course. Policy and honesty in national affairs are as closely united as in private. Jefferson said: "It is the most momentous occasion since the Declaration of Independence." From that hour, in 1823, the whole Anglo-Saxon stock has been committed unitedly and openly to the principle of honor and conscience in government. It has moved down the course first marked out by Jefferson in the United States, and later adopted by Canning in Great Britain. It would be a delightful task to confine myself wholly to tracing the growth of conscience in English policy; to show you the new relations established between Great Britain and her colonies all over the world; to delineate the consequences which have defined Anglo-Saxonism as synonymous with justice; while all other European nations, clinging to mediae-

valism and its rule of force, have blighted the world and ruined themselves.

At the close of the century Great Britain has reached the position not that she will seize her share of Asia or of Africa, but that she will never allow the avenues of commerce in either of these continents to be closed to any part of the world. She is ready not only to avow freedom of trade as a national policy, but to assert it and to defend it as a universal right.

(1) Conscience in Politics.—Turn to the history of conscience in American politics. "All men," says our Magna Charta, "are created free and equal." Has the Declaration of Independence proved workable? It was almost at once applied to the suffrage and to education. The equal rights of all citizens to the ballot implied their equal rights to preparation for the ballot. Education in America meant for the first time the training of men to be equals. Jefferson's work was to broaden out the educational system suggested by New England; to make it as wide as the states; and then to federalize state systems in a vast National University at Washington. This superb conception of popular education, although not completed, is steadily moving toward perfection.

Hardly had the principle that all are born into school privileges, as they are into state privileges, been recognized, when the logical sequence followed that both sexes had equal right to knowledge. The first co-educative college in the United States was born of a cognate struggle, to open the school door to blacks as well as whites. So it came about that in 1835, at Oberlin, Asa Mahan gave us the deeper interpretation of the Declaration of Independence that all men, and all women, of all colors, and all nations, are born free and equal in their right to acquire knowledge.

Nor can you make anything else of manual education except one more determinative step of conscience. It was determined that the hand toiler in the shop should be raised to the rank of the brain toiler in his office. Industrial education is placed properly by the side of classical education. We are no longer engaged in organizing schools to create classes, but schools that shall abolish classes. Nor is it in the books of the scholastics that we find most revelation but in the leaves of the trees in the laborer's garden. The learned blacksmith read thirty languages; but he could also shoe your horses. The coming scholar will span from the humanities to the utilities; and work shall be glorified as applied science. On this line at least we find the Jeffersonian principle that human equality has proved workable. American education is the application of conscience to the common school. The people, all the people, have the right to an open-eyed vision of God in the nature and an equal right to make the most of themselves.

It would take too much time to consider even succinctly the progress of conscience as an applied political principle in the United States. Occasionally someone has asserted that the decalogue has no place in statesmanship. So others have ventured to classify the Declaration of Independence as a string of glittering generalities. But as long ago as 1854 the law of conscience was proclaimed by Seward as higher than the Constitution—as higher than all other statutes. Conscience grappled with every political wrong. It tore the poisonous vine of negro slavery up by the roots. The duel was originally a refinement of barbarism, a distinct step forward in civilization. But American conscience by the middle of the century completely relegated this modification of brute force from the pages of current history. The American people have even lost the capacity for understanding such ideas of honor. It is impossible for us to have a sufficiently tolerant view of the mediaeval statesmanship where it survives in European administration.

War of today is not the war of one hundred years ago. Its ends are amended as much as its methods are reformed. The "Book of Instructions," to govern the United States army, says "A martial law is executed by military force; it is incumbent upon those who administer it to be strictly guided by the laws of justice, honor and humanity. Men who take up arms against one another in public war do not cease on this account to be moral beings, responsible to one another, and to God." Prisoners are not allowed to be either cruelly treated or put to death. During our war of revolution ten prison ships, anchored off Brooklyn, were filled with American prisoners who suffered every possible atrocity. Nearly twelve thousand perished in what was justly termed the British hell. Today the prisoners captured by the United States are treated with every courtesy, and sent home unharmed to their native land. In 1870 Germany announced her determination to respect private property at sea in case of war; and in 1871 American diplomacy agreed with Italy that, in the unfortunate event of war, the private property of their respective citizens should be exempt from capture on the high seas, or elsewhere, by the armed vessels or by the military forces of either party.

Growth of international sentiment has been so vast that the world is already in great degree under a single constitution; and the ocean in particular, constitute a great republic, in which all peoples are governed by the common law of the nineteenth century conscience. More glorious still the Caesar, who heretofore has ruled most absolutely by physical force, offers now to lead the civilized world in disarmament —confessing his recognition of the growing power of the moral law in man and in society. He says truly that "In the last twenty years the longings for general appeasement have grown especially pronounced in the consciences of the civilized nations."

I have never seen a sublimer appeal of conscience than that which followed the message of President Cleveland involving a possible war with England. The arbitration investigation which culminated in an arbitration, congress was not able to overcome the sullen partisanship of congress, but it made impossible a fratricidal war—and prepared the way for Anglo-Saxon brotherhood.

An Anglo-Saxon federation, based upon the principles of arbitration and co-operation in the works of civilization, is no longer a derided dream. It has won the heartiest approval of the leading minds of both the English and the American people. This, however, is approaching to near the ideal of civilization to be hoped for at the close of this century. I think it far more probable that the present entente cordiale between England and America will be followed by a period of suspicion and alienation. I should not be surprised if even a clash at arms yet occurred. American trade does not yet live easily over and beyond geographical lines. But after another quarter of a century of these off-clearings, a statesman will

arise in England capable of completing the work of Canning, and uniting the Anglo-Saxon world in the name of the higher civilization. Let us see meanwhile if we can establish reciprocity with our right hand and our left hand neighbors.

Survivals in society of the errors and the blunders coincident to physical force are still enormous—corrupt legislation, political plunder and commercial warfare. But this we console ourselves with, that none of these evils are as unmitigated as one hundred years ago. In the eighteenth century tables were set in public with the price of voters openly displayed. The great leaders of American politics were far more corrupt than those of today. Alexander Hamilton proposed to call the legislature of New York into session, in defiance of the Constitution, to prevent the choice of Jeffersonian electors. The sedition act of 1798 imprisoned twelve editors for criticising the President and congress. As much as I differ from some of those that talk most loudly of honest money, yet I believe that no election that this world has ever seen had as much sincere conviction and right resolve in it as that of 1896. I believe that on both sides of the dividing line there was a keen conscience, and a determination to work for honesty in politics. Secretary Wilson recently said: "We must teach the Asiatics better methods of producing." And I was astounded to read in a great agricultural paper that "To stimulate tropical products must be at the expense of the American farmer." In other words, the American farmer is appealed to to prevent teaching the inhabitants of the Pacific islands better methods of growing fruits and cereals, lest they compete with us in the world's markets. If I believed this to be a gauge of the conscience of the nineteenth century, I should throw aside my subject with disgust. The civilization that closes the nineteenth century does not stand with one foot on enforced barbarism and the other on the broken-down industries of our neighbors. The conscience of the American people is learning to abhor this kind of patriotism.

I see also the great lessons that we have still to learn in other directions. I note the damage done from an unrestricted press. But our literature, bad as some of it is, is infinitely more pure than when books were rarer, and it was a sin against God to read a novel. No bookstore dares to outrage the public by advertising for sale some of the most noted books of the eighteenth century. There is not a newspaper on this continent so defiant of public and private rights as those published in the days of Washington. There is not a public man of character today who would publish or pen such a lampoon of scurrility and lies as that with which Hamilton attacked President Adams. There is a deal of conscience getting behind those enormous presses, that can turn in paper pulp and turn out a printed newspaper, or make books so cheap that people are ashamed to read poor ones.

(2) Conscience in Society. Equally remarkable has been the development of the social conscience of the nineteenth century. Individualism has opened into socialism. The air is full of the conviction that we must learn to co-operate more completely for the common good. You hear it in the church, in the market, and in every relation of productive industry throughout the industrial realm. It covers the art of distribution as well as the science of production. The conviction is working through society that "No man lives to himself and no man dies to himself." "The field is the world." These are old maxims; but never before applied as social laws. The infection touches the rich as well as the poor. Communistic experiments multiply. Preaching churches are transformed into institutional churches. The Salvation Army, with Hottentot antics, devotes itself to the divinest determination to abolish poverty. We believe this can be done; and we mean to do it. Legislation aims at nothing short of protecting the rights of the humblest. The problem now is how to conserve to the full the individualism that has been wrought out by the past century, while developing a social fellowship. We begin to see that the individual is not a statue and can stand alone, but that he is a completed individual only as his outlook is toward every other individual. The word neighbor is complimentary to the word self. Social obligation can be ignored only at the peril of individual power. Social evolution and individual evolution are two aspects of one unfolding.

I think we may sum up our social conscience of the nineteenth century as reverence for humanity. Those are shallow reasoners who see about us a mere struggle of classes. We are converts to a new conception of the worth of man. Religion has been compelled to open its creed wider than God-worship. The reason Jesus lives today is because he had a world-soul. If he had stopped at "Thou shalt love God with all thy heart," he would be as dead as Pan or Apollo. He saw further, "Thou shalt also love thy neighbor as thyself." This clause of the golden rule the nineteenth century interprets literally. Thou shalt love thy neighbor socially and politically, as well as piously. He must share not only our heavenly mansions, but our earthly opportunities. We must not, however, be misled by altruism. The mission of the century does not close by destroying that very individualism which it has so long labored at creating, in order to establish social co-operation. There is no conflict between socialism and individuality. Marxism, Fourierism, Tolstoism are tolerated as experimental. With the consciousness of the need of a great social evolution it is not surprising that unworkable conceits multiply. Ultimate conscience and reason will, however, be sure to wed.

The social conscience in trade is determined to deeply modify competition. We must help each other as neighbors, as states, as nations. 1800 rocked the cradle of a republic based on freedom of trade, from the Atlantic to the Pacific. 1900 will inaugurate trade freedom for the world. Nations must thrive together, or starve together. This is an inevitable law, at the very base of economics. The Spanish policy of devouring other peoples leaves a nation like the lean kine of Pharaoh. The Chinese policy of building a single nation, exclusive of others, creates dry rot. We can not build the United States permanently at the expense of other peoples.

The social conscience insists also that a few shall not accumulate for their own sole use the means that nature intends for the comfort of the many. Equitable distribution is coming in the form of a living wage, co-operative industries, old age pensions, and an increased tax of large incomes to relieve the weight that falls on poverty. The steam age multiplied millionaires; the electric age will diminish them.

Among other problems that of marriage lies before us to be solved by conscience. It is a shallow view

of the vast increase of divorce during the past half century that it marks a decline of regard for our social obligation. Deeper is the problem of the relation of the sexes. Puritanism believed that it could regulate passion by an oath, before a priest or a justice. It is now dawning upon us that the sublimest but most dangerous functioning of human beings must fall under other regulative control, control from within the soul. We have allowed inside marriage bonds, outrage, license, tyranny, lust. The whole subject will get a new hearing. Conscience will master it as conventional bonds have not. I am deeply interested in child study; its chief importance, however, has not been to analyze a boy; but to show to parents that the chief end of a school is not to make conscientious men out of the products of a night's passion; and that the law of heredity can neither be whipped out of a badly begotten babe. John Stuart Mill said the time was coming when the greatest terror would be the possibility of inflicting eternal punishment on our own offspring; that is, of entailing ineradicable vices and consequent misery. Thanks to Darwin, that day is upon us. The nineteenth century has carried us to a conviction that God does not damn, but that we do; and that salvation is of the same origin. Darwin said he believed the time would come when men would take the same care of the breeding of human babes as they did of breeding horses and pigs.

By all odds, however, the greatest social struggle of this day is the wrestle of expansion with limitation. The Anglo-Saxon conscience owes its privileges to the world. We have no right to the exclusive possession of liberty and its consequences. This is the inmost meaning of the politics, the wars, the social struggles, and all the disputes with which we close our century. Destiny with Anglo-Saxons, and especially with American Saxons, means that we are appointed of God to reform the world. This is the national faith of the American people. Franklin and Jefferson and Madison spoke of the United States as the hope of the poor, the refuge of the oppressed. We have today faith in our progress because we feel this destiny.

The next century will probably ameliorate the conditions of the laboring classes as much or more than the nineteenth. Col. Esterhazy, excusing perjury, said: "A soldier should place his conscience as well as his sword at the disposal of his superior officers." Nations which thus deny conscience rapidly degenerate. With honor and truth are lost courage, organization, and good government. With conscience goes out manhood. The liar is the complete compendium of infamy and degeneracy.

(3) Conscience in Education.—In education conscience has worked more thoroughly than ever in lines social and political. Next to Thomas Jefferson we must rank Darwin in the history of the conscience of the nineteenth century. The Jeffersonian thesis was that all men are equal; that of Darwin that all men are divine. What Jefferson engrossed upon political history Darwin established as a scientific axiom. Hitherto it had been a religious concept that men are the children of God. The church owned the conscience of the world. It was denied that education could be ethical without using the scriptures of the church. Science was held to tbe aesthetic. And being rational, rationalism and atheism become synonymous. As scientific investigation began to control educative effort it became above all things necessary to get a conscience into science.

Those who cried out against evolution as atheistic have found it intensely spiritualistic. Out of it came the intense conviction of God in all things—of man's responsibility for his life—of our responsibility for the character of future lives. The "universality of law" is now supplemented by the "universality and unity of life." Still more, evolution has given us a fixed conception of religion as progress. It has taught us the prophetic as well as the historic spirit. To dream well, as well as know much, makes such statesmen as Gladstone and Cavour; to dream well makes such churchmen as Manning and Pope Leo, Gen. Booth and Birch Vincent. Authority has lessened; the individual is now held responsible. It was high time that individuality was placed under relations to the universal. Creation ab nihilo reads now ab nihilo nihile est. God did not happen to create. God and life are one. Life and progress are one. To be one with God is life and progress. There is no longer a Creator without obligation. Oughtness is coexistent with gravity. The ought-to-be in us is the divinest in us. God is life. As life he is not static, but progressive. Man reaches forth toward more life when he reaches after God. Religion is to live more widely, more deeply, and more thoroughly. Darwinism demonstrates the oneness of man and God. Soul, says evolution, is the universal; and in soul we live and move and have our being.

Now will you place the two concepts together. (1) At the threshold of the nineteenth century Jefferson asserts that all men are equal. (2) At the middle of the century Darwin declares that all men are the result of eternal evolution. It follows socially (1) from the Jeffersonian thesis all men should co-operate for the sake of the individual. (2) From the Darwinian that all should co-operate for the sake of the whole.

(4) Conscience in Church.—Finally it is even more pleasant for some of us to trace the evolution of conscience in the field of the church. Here first of all it did its work by unloading itself of the terrible burdens which it carried from medieval inheritance. It abolished the conception of a possible future heaven and hell. It avows the fixed resolution of humanity that nothing of the kind shall permanently exist. We must suffer and we must rejoice together; and God with us. The universe is morally one.

Christianity was the blossom of Buddhism and Hebraism. It is becoming Humanitarianism. Jesus is born over again in the higher conceptions of modern social science. We have just begun to read correctly his sayings, "Marvel not that I say unto you a man must be born again." He is himself resurrected not as the old Jesus of Palestine, but as the new Jesus of the United States. That is, the Holy Land of God, where the poor are to be relieved and duty is to be performed.

Sects are beginning to recognize their existence as individuals exist—not for themselves, but for others. Hence come such tentative efforts as our own Religious Congress as a broader fellowship—a fellowship of organizations federalized for a common end. It was not your fate—not of many of you, to be pioneers in this work. I assure you that a few of us know how to realize the change that has gone on from the darkness of averted faces to the sunshine that comes from religious fellowship.

With this larger fellowship of the churches has come a larger conception of humanity. Religious books are no longer written on the basis of a theological system; expressed or implied. There is little left of the theology of a Fall and Atonement, of Creation and Incarnation, of Salvation by Blood. Ethics has displaced theology; and character has displaced conversion. We are no longer divided into elect and non-elect, saints and sinners. Preaching never stirs us to terror—its aim is to stir us to good works. Such sermons as Jonathan Edwards preached, instead of making the people tremble, would make them eject the preacher from the church. We are people with private consciences, as well as private intellectual convictions. The church has nothing to do with creeds. They belong in the schools.

It is difficult for one whose years do not reach back beyond the middle of the century to measure the astounding progress of the religious conscience. It was then that Bible societies were amending God's word, and tract societies expunged those parts of Scripture that were unpleasant to slave holders. That was the day when mobs were made up of Christians, and church deacons were marshals to return fugitive slaves to bondage. It was worth while to live then, and now, in order to see what conscience can do in half a hundred years—conscience and God.

(5) Conclusion.—Let us do entire justice to the past. No age but has been important in evolution. It has been the seed-bed of better eras. The germ of the golden rule lay in the earlier civilization. Love God with all your heart and your neighbor as yourself, was not quite incomprehensible when "Adam dug and Eve spun." Yet Jesus in his day represented a very select few, who had a moral apprehension of the law of universal good-will. Not until the present century has any large portion of even Christendom reached a moral development whose equation is love for God and man. Not till commerce interlaced the lines of thought and labor of all lands; not till steam made a world fraternity; not till electricity whispered from London to Calcutta, the raging of a Chicago fire, or an Irish famine, did we begin to realize human brotherhood. That the world will ever become adherent of one of our creeds, or one of our religions, is improbable; but that it will become amenable to the law of love between all peoples and all individuals seems certain. "Somehow or other," says Matthew Arnold, "it is always the eternal wisdom which at last carries the day." Eternal wisdom, applied to human affairs, is conscience in the soul, and love in society. God is engineer, reason the engine, man the passenger, eternal progress the destiny.

Looking forward into the twentieth century there is such a certainty of a nobler social condition, based on a conscientious regard for other's rights, that life is doubled in value. The twentieth much more than the nineteenth will be the century of moral harvesting. Some of us will tread its threshold, and feel on our brows the benediction of eternal evolution which will still remain to be unfolded. We shall then pass on to the God family, which recognizes no constitution but conscience.

Mr. Jones: Mr. Chairman, I hold in my hand a short paper by Rev. Robert T. Jones, of Ithaca, pastor of a Baptist church. The title is "The Attitude of the Church to the Later Religious Thinking." It is a paper that I feel sure you would not want to miss. Although it is hard for you to think of me as a Baptist, you can readily think of me as a Jones.

The Chair: Mr. Jones will read Mr. Jones' paper.

THF ATTITUDE OF THE CHURCH TO THE LATER RELIGIOUS THINKING.

A PAPER BY ROBERT T. JONES, PASTOR BAPTIST CHURCH, ITHICA, N. Y.—READ BY JENKIN LLOYD JONES.

My subject as announced lends itself to very easy and natural division. First, what is the later religious thinking? Second, what is the present attitude of the church to it? And third, what should that attitude be?

First, what the later religious thinking is.

It is, we may say, at the outset, nothing formulated, though formulation will doubtless come to it at a later day. The formulation of truth is always a late process, and indicates, to some degree, at least, that it has ceased to be the later thinking, but is already something of the past. The later religious thinking is in any age, the movement of mind toward greater reality, as over against established and less true forms of thought, and is, in a way, an attitude rather than a philosophy. It is a protest, as in Luther's day, against some concrete error of the reigning system, but really the rising up of the mind against the system itself. It is a new religious impulse as in Wesley's, undetermined, feeling its way to something larger and nobler; but really an uprising against dead forms of thought and life. It is a rational revival, as in Channing's, against supernaturalism; but really the protest of the mind, against the unnatural limitations put upon it in religion. The later religious thinking in any day is less a creed, than it is a spirit, an intuition, an effort after greater truth in religious opinion, and research, and life.

This is its character in our own day. It is a movement of mind toward newer and larger religious conceptions. It has had its rise, in part, out of the great evolutionary movement of our day, which has sought the origin of things in those that have preceded them, rather than in traditions and supernaturalistic assumptions, and secured its end through what is called the scientific, or inductive, rather than the apriori method. It is the child of the study of the facts of life, of history, and of the human consciousness. Its chief characteristic may be said to be a desire to find things as they are, to bring everything to the test of spirit and life, and consequently an impatience with all artificial limitations, with systems as such, with pre-scientific statements, and everything else which is mere assumption or tradition in religion.

It has come to mean, therefore, a certain change of thought in regard to Christianity as a whole, of the Bible, its doctrines, the church, the conditions of entrance into it, and much else, which, though unformulated, has a sort of common meaning to those who feel it.

As regards Christianity, it would say that no creed or form of faith represents it. The spirit of Christ is Christianity. Wherever that is there is the Kingdom, whatever the form of faith or no form. Christianity is not a philosophy; but a life. Jesus had no didactics. He saved men by attracting them, and when they came to him, and loved him, they were his. They did not know how they came, they did not need to know; they need not know now. All theories with regard to it, or opinions, or beliefs, either then or now,

are but human attempts to explain the great spiritual fact. But the fact alone is vital; Christianity is spirit. Now the later religious thinking sees and feels this. It recoils from any setting up of dogma as authoritative interpretation of Christianity, and holds out its hands to all who share the spirit of Christ in whatever diversity of thought or opinion, as the children of his Kingdom.

But the same spirit of seeking things as they are, or of testing them by spirit and life, gives a new attitude, also, toward the Bible. It is no more an inerrant revelation of God, complete from the beginning, but a progressive unfolding of his nature and will, through a particular people, and subject to the liabilities to error possible to other literary productions. In other words, it is viewed from the historical, rather than the supernaturalistic standpoint. While recognized to be the Word of God, in that it is the highest record of the religious consciousness the world possesses, it is yet understood to be written by men, and put together as men put writings together in its day, and cannot be truly understood, except as this is kept in mind.

But in the revelation given through the Bible, this later thinking does not see the only revelation of God. It regards that revelation as continuous in all the life of man, in all heathen nations, as among the Jews, and in our own day, and considers this larger revelation as worthy of regard as the other. It thinks of the entire universe, and all life, as the theater of God's unfolding of himself to man.

Concerning theological conclusions, it exalts the imminence rather than the transcendence of God. God in man, and in all the universe, instead of outside of man, and outside of the universe. In nature and life as the present field of the movements of God, representing him and reflecting him.

It regards sin as the violation of the laws of life and of the universe, wherever found, rather than as disobedience to particular divine mandates.

It regards union with God as secured through the power which the life and death of Christ has to affect the human will, rather than as the payment of a particular penalty.

It believes in natural penalty for sin in the present and after life, rather than in arbitrary judgment.

It considers inspiration as the divine afflatus given to great and pious souls in their search for truth, rather than an arbitrary communication of the divine will to particular individuals.

It considers the moral sense as relatively, rather than absolutely, registering the idea of right.

As regards Christian research, it believes in a free search for truth, untrammeled by ecclesiastical bondage, and a glad welcome to its results, wheresoever they may lead.

As regards the church, it holds the great company of all who love God and are trying to do his will, to be the church, whether in organized communions, or in none.

It tends to do away with all creeds and ceremonies as conditions of church membership, and to admit to such fellowship all who love God, and are trying to serve him.

Finally, it holds, as Dr. Abbott in his "Evolution of Christianity" has beautifully put it: "That religion is not a creed, complex or simple; nor a life more or less conformed to an external law; it is the life of God in the soul of man, recreating the individual; through the individual constituting a church; and through the church, transforming human society into the Kingdom of God."

This, in substance, may be said to be the later religious thinking. It is an effort after greater religious reality, along the line of the scientific and historical method, an effort to find things as they are, regardless of past systems, forms of thought, pious tradition, or supernaturalistic assumptions. It is the free search for what is true, and as such, has lead those who have felt its power, to the attitude of mind, and to the doctrinal conclusions just indicated. It is constructive, rather than destructive, and except where it is abused, replaces what it rejects, by a process of evolution, rather than of revolution.

And now we come to our next inquiry, What is the attitude of the church to this later thinking?

Not the church, of course, at either extreme, radical or conservative, but the church in its average representation of religious life and opinion. What is its attitude to this later thinking? That it would cordially welcome it would be more than could be expected as it is at present constituted. Regarding the Bible as an inerrant revelation of God; embodying its idea of Christianity in its creeds, and holding those bodies of doctrine as its safeguard against false teachers and teaching, it would be natural that anything that seemed to weaken such an attitude, would be regarded with suspicion at least, or should be ignored, or ridiculed, or actually opposed. And in fact this is just the treatment the newer thinking receives at its hands.

It treats it, first of all, with suspicion. The pastor who introduces it, however judiciously or constructively in his preaching, is marked as liberal, and is watched by his congregation with concern. They fear he is being led away from the gospel, is being affected by the free thinking of the day, in danger of denominational apostacy and of apostatizing the church. Even believers of especial intelligence and cultivation feel this, and welcome any vigorous annunciation of the old teaching as a proclamation of "the gospel" as "sound and refreshing in these days of doctrinal laxity and weakness." A teacher in one of our prominent colleges said to the writer the other day, after listening to an address upon the leaders of the newer thinking in Germany: "I tell you, I would rather trust the other fellows," meaning the representatives of the older teaching. And this is characteristic of the churches generally: a sharp suspicion of books, preachers, teachers, editors, or lay members diverging in any wise from the old standards. Not that this is to be altogether condemned, but condemned when it is undiscriminating. If it were suspicion based upon examination, it would be a different matter, for then it would simply be a question of evidence in which all concerned would have an equal field; but it is suspicion based upon the assumption that the old views were God-given, and the supposed sinfulness and danger of in any wise questioning them. That is what creates it, and makes it so active, because it is regarded as a questioning of God, and his truth. A gifted young lady, a teacher of languages in one of our ladies' colleges, and one of the finest scholars in the college from which she was graduated, said to the writer recently, holding up the Bible: "I have resolved to believe every word of this book from begin-

ning to end as God's, and not to allow myself to be influenced by any statements that put in question anything in it." There it is! She felt that her view of the Bible was of God, and that any interference with it, or opening it to examination, was a questioning of God. Let this once be put in doubt, and the church feel itself free to examine its standards in the light of the world's best evidence, and a different disposition to the newer thinking would at once appear. But as it is, it confronts wherever introduced, at the very least, the suspicion of which we speak.

But this is the mildest form of opposition the newer thinking meets. In other instances, it is not given the honor of suspicion; but is simply ignored. This is the treatment it receives from a portion of the religious press, in current books of divinity, from ordination councils, in official theological deliverances, and the like, it is simply ignored. Judged by these, a visitor from another sphere would not know that there were any other tendencies in our religious life, than the prevailing one. It is assumed that the old standards are unquestioned, and that the thought of the future is to move along them undeviatingly. And this, despite the fact that the very air is charged with the newer tendencies, that they have modified materially the public attitude to religion, and affected in marked ways the very strongholds of the old ideas. Articles recognizing the newer thinking, when sent to portions of the religious press, are refused; platforms and doctrinal summaries exclude it, official declarations disregard it, and the average pulpit deliverance treats it as if it did not exist. In this we faithfully state the attitude of official Christendom to it. The door is closed, it is an intruder, a disturber, things are settled and fixed as God would have them, and any question with regard to this is unholy invasion.

But in other situations ridicule is the fate of the newer thinking. In the great denominational conventions it is quite the habit to slur it, to be facetious at its expense, to charge it with rivaling God himself, with knowing more than the Almighty, etc. It is but just to say, however, that in the main, this comes from the least cultivated sections of Christendom, and is the least to be feared.

In other situations, where the newer thinking declares itself, and consideration of its claims becomes unavoidable, active hostility is the result. Painful illustrations of this come quickly to mind: Christian teachers ejected from their chairs, ministers tried for heresy, or forced by unofficial hostility from their positions, ordination refused to candidates otherwise admittedly qualified for preaching, and constraint put upon preachers and individuals supposedly friendly to the new ideas by the denominational press, by ecclesiastical officials, and assemblies, and the like. They are denominated destroyers of the faith, enemies of the truth, and the church warned against them as its greatest danger. Of all this we are only too well aware. But few are safe from it where the issue is at all raised. Safety from it lies only in silence, or such guarded introduction of the newer-thinking as will not arouse attention. This, in the main, may be said to be the attitude of the church today to the present religious thinking. Suspicion, at least, ignoring in official circles, ridicule from the least cultivated, and direct hostility where brought into contact with the older opinions.

There are instances, of course, of a different kind, of a disposition to examine and honestly consider, but only in rare instances. The conviction that the prevailing view is God-given, and that to question it is to doubt the truth, exists in most instances. That there is any newer religious thinking at all, or that there has been any growth in it, is not due to the welcome the church of today has given it. It has grown because there have been free souls here and there throughout all the church, even in its most conservative communions, who have tested things by the spirit, rather than by the letter; who have wanted what was real and true; who as scholars, investigators, preachers, teachers and laymen, have declared the vision as they have seen it; talking it, writing it, and preaching it, until it has become a recognized factor in the religious life of our day.

This being admittedly the present attitude of the church to the newer thinking, let us ask next, what that attitude should be? And first, we would say, it should be a recognition of its spirit. That it is not projected in irreverence, or with purpose to destroy; but with deep honor of the truth, and aim to find it. That it is wholly uncommercial, maintained in sacrifice and ceaseless labor. Any honest investigation of the newer thinking makes this apparent. It is an effort to test religious thought by the evidence of the spirit, to try it by the standard of what is true historically, scientifically, and spiritually, and to do this is hard. It creates opposition, it loses one the soft places, it puts no money in the purse, it drives away the praise of men. And yet all this is taken for the vision's sake. Now no cause doing this is projected to destroy. It is the offspring of the truest souls, of conviction born of truth, of passion for what is real and true. I say, then, first of all, that the church should recognize its spirit. That it should not array itself against it. Whatever its opinions of its claims, it should recognize its purpose. It should not drive it out. It is not free from errors; it makes its own mistakes; but it is conceived in holiness, has all the marks of truth-seeking, and service of God and men. Not that such a spirit may not shelter grave errors, but that it rarely does, and when it does, recognition by the church of its motives, is the best corrective. We say, therefore, first, that the attitude of the church to the newer thinking should be a recognition of its spirit.

And next, we would say, that the attitude of the church to this newer thinking, should be that of honest examination. Not suspecting it, or ridiculing it, or ignoring it, or opposing it; but honestly and sympathetically examining it. It is a permanent movement of the religious thought of our day. However unpleasant to those who would crystallize such thought into forms of the past, it is here, and has to be reckoned with. It is irrational not to see it, or to discount its power, or to try to uproot it. Such courses only bring it the quicker into public view, and insure its permanence. The proper way is to recognize it as a new spiritual force, and honestly examine its claim to attention. It affirms the possibility of newer and truer conceptions of the truths we have believed. Is it right in that? Are our present views of Christian truth absolutely inerrant? Is it possible that we may see them more truly? What evidence is there for this? It claims again, that religious inquiry should be free, should not be bound by any forms of the past, or by ecclesiastical affiliations, or anything else, but

should mean the open search for what is true. Is it right in this? Should inquiry be thus free? And should we welcome its results wheresoever they may lead? It regards the Bible no less reverently than it has always been esteemed, but takes a different method for the study of it, and proclaims different conclusions with regard to it. Is it right in this? Is the Bible a revelation complete from the beginning, as has been held, or is it a progressive unfolding of the divine will, discoverable by the methods of critical and historical inquiry? Which is the truer? It alters our views of sin, though making it no less deadly; of penalty, though making it no less awful; of inspiration, though making it no less of God; of the atonement, though making it to the fullest degree union with God; of the church, though making it equally the body of God's beloved. Is it right in these things? And what are its grounds for these positions? They are different from the old. How valid are they? To what extent have they a right to be believed?

To examine the newer thinking in this way, calmly, carefully, sympathetically, judicially, without prejudice, or suspicion, or recrimination, simply to find the truth, anxious to find it, indifferent to systems of any kind, past or present, regardless of ecclesiastical affiliations, or anything else, this, we say, should, in the first place, be the attitude of the church to the newer thinking. This is fair, reasonable, Christian. If the newer thinking has any real message to the church or the world, this is the way to find it. If there is anything of truth in it, this is the way to discover it. If its departures from the old way of thinking are justifiable, this is the way to be assured of it. It is the way we would take with anything else, why not with this?

Moreover, the church owes it to the world and to itself to give it such examination. It is not a hostile, irresponsible, or merely local movement. It is a movement of the age, the offspring of the truest souls, conceived in deepest reverence for the truth, supported by the highest scholarship, and moving on to assured and permanent recognition. As the guardian of the truth, as the appointed agency of God to enlighten the world, the church has no right to withhold from the world any larger light that can come to it, any truer view of truth, correcter conceptions, or larger opportunity to understand God and his ways it can bring to it. Nor has it a right to blind itself to any new advance which can come to its thought of God, or rob itself of the increased knowledge and power such thought would bring to it. It will only react upon it to do this, and hinder the quicker and truer coming in of the things it seeks.

We say second then, that the attitude of the church to the newer thinking should be one of careful, dispassionate, sympathetic examination.

Next, it should be a disposition to welcome its approved results. And we mean by approved results, not necessarily all the deductions which the friends of the newer thinking draw from it; but the many things which a dispassionate examination show to be higher and truer than the old view. That is all we ask, a disposition to do this. We recognize the fact that we must allow much for difference of view of the same facts, for different spiritual tempers, inheritance, training, and the like, so that we can hardly expect the deductions of the friends of the newer thinking, necessarily to be the deductions of others. But that there should be a disposition to welcome results that may fairly be called approved, we unhesitatingly claim. Not all, that the newer thinking believes it has established, would, of course, be recognized as such; but much would be, and doors that are now closed to it would be opened. That it has achieved results large and far reaching, no honest mind can deny. Much of it has been repudiated by the church because it has not been disposed to see it; because it has been fettered by denominational enthrallments, and dogmatic beliefs, and has not wanted them disturbed. It has been unwilling to see what the new thinking has brought to it because it would necessarily destroy things it wished to retain, and compel readjustments it has been loth to make. It has shut its eyes, therefore, to what this new evangel has brought to it, instead of opening them. Now, we say that this is wrong, that it should not care what readjustments are made necessary or recastings of opinion, or anything else; but should be open-minded to every comer giving evidence of having something to say, or of seeing light not before seen. It should not fix the boundaries of the Kingdom of God. It should rather hold itself ready for such new markings as the progress of truth in all the ages have found necessary. It has no responsibility for the directions in which the truth manifests itself. It is only to follow it, to recognize it, and to plant its banner where it appears. If the old names orthodox and heterodox become so mixed that one replaces the other, it will only be what the world has many times witnessed, and always for its good. God has defined the church's mission: it is to find the truth, maintain it, and extend it. To be open, then, to its discovery, is certainly its first qualification; to assume it has it already, is certainly its greatest error.

We say, therefore, that the attitude of the church to the newer religious thinking should be one not only of examination, but of welcome to all approved results, whatsoever they may be, or wheresoever they may lead.

We may express the hope in closing that the day will come when the church's attitude to this later religious thinking will be all we have said it should be, and when, by reason of it, it shall bring God's truth to men as it now does not, when, because it cares nothing for opinions, or forms, or systems, or institutions, except as they voice the spirit of God, and serve the good of men, it shall become expressive of the real Kingdom of God, and the spiritual and the visible church become one and the same.

Dr. Thomas: We would have to read a great many books and would be very fortunate to find in them as much valuable and vital thought as we have had in the last two morning sessions, yesterday morning and to-day, and all this can be obtained in the New Unity for two dollars. What have we next, Mr. Secretary?

Mr. Jones: We are getting along well and I think the business will not be very extended.

First, I want to say a word of explanation. It is a great disappointment to you as to me that there has been no woman on the program in the stated papers. Of course we could not anticipate the accident in Mrs. Crum's family. A year ago, at Nashville, you will remember, we had on our platform and on the program the president of all the Women's clubs in the country, Mrs. Henrotin. It was then un-

derstood that this year we would make a special effort to combine the two, and it was only at a late day that she saw it was impossible for her to give the assistance promised. And so I proceeded to correspond with Mrs. Anna Garlin Spencer, Mrs. Crooker and half a dozen other women, but each in turn for reasons beyond their control, were unable to be present. No one will doubt that this congress is hospitable and fair to women. It forgets sex, as I think it ought to. We do not count here units by gender, but we count them in their individuality. But I hope, Mr. Chairman, that you will be able to get a word of greeting from some of the representatives in the city of these women movements. Short addresses are quite in order.

Dr. Thomas: Yes, we should be very glad indeed to hear from the noble women present. Last year we had Susan B. Anthony with us and Miss Farmer and others.

Mrs. Robbins (Adrian, Mich., corresponding secretary of the National Council of Women): Mr. President, members of the Liberal Congress of Religion, and friends: I did not expect to take the platform and to stand here before this reading desk, but I assure you, Mr. President and Mr. Secretary, that I feel greatly honored and highly privileged to represent the National Council of Women of the United States at this hour for one brief moment. I regret exceedingly that our brilliant and honored president, Mrs. May Wright Sewall, has not yet arrived, as it would delight her heart to meet with the Liberal Congress of Religion; and also that our honored vice-president, the Rev. Anna Shaw, has not arrived. And so it comes upon my humble self, the corresponding secretary, to bring to you, Mr. President, the greetings of eight hundred thousand women of the United States who are organized for the advancement of their own unity in sympathy, thought and purpose. The National Council is made up of national societies. It has no individual membership, but its constituency, as I said, is eight hundred thousand women who belong to these several national societies and make up the National Council. We are working for religion, for education, for moral reform, civic reform, social reform, patriotism, all of the good and blessed things of life. Now, Mr. President, we do not expect to reform the world. Women do not expect to do that alone, but we hope to do much to ameliorate present conditions. These different societies, meeting upon the same platform, can each one state its own work, state its own methods, state the great and high aims for reform, and thus they gain the sympathy of each other's society. We have come to learn that women are all about alike in their work; that no one society is much greater and grander than another. And then we think the day will come when it will not be "The National Council of Women, but "The National Council of the United States," men and women working together, standing side by side for social purity, for moral reform, for a higher and a loftier patriotism. We have standing committees upon: Our domestic relations under the law which touches the divorce laws; equal pay for equal work; social peace and international arbitration; domestic science, and oh, so many of those good things that I must not take the time to tell you of. I feel it a special privilege that the National Council of Women can present today its greetings to the Liberal Congress of Religion.

And now may I be permitted one personal word. I am sorry the speaker of the morning is not in the room. I hear his voice in the rear. I wish somebody would call him in here. (To Mr. Powell, after coming in)—I have just expressed a great regret that the speaker of the morning who gave us this splendid address was not here to listen to my words.

I ask the privilege of saying to you that I have listened to this man with such great satisfaction. It was my privilege long years ago, in the formative years of a young woman's life, to listen for twelve or thirteen years to his preaching and his teaching, and I beg to lay this tribute at his feet today—that if I have accomplished any good in life, if I have brought to my Master's feet any sheaves, if I have uplifted humanity, if I have helped young men or women to a higher education, I owe much of it to the influence of that blessed man. He taught us not creeds, but he taught us to love Jesus, to follow in his footsteps; he taught us duty; day by day he taught us independence of thought and independence of action. There came a time when there were averted faces because he could not preach the creeds. He received me into his church, married me to my beloved husband and helped me to establish myself and my character as a young married woman. I worked in his Sunday school. As I said, I have watched his career with pride. He has become a great educator of public sentiment in this country, a great thinker, and I thank him in this public place for his influence upon my life.

Mrs. Robbins (later): I fear I omitted to say that the National Council of Women hopes to welcome some of you to its platform during this coming week. Our platform will be at your service and it would be a great pleasure to receive you.

Dr. Thomas: The value and power of Mr. Powell's paper, dear friends, are found in the fact that it was centered in the spirit of truth, not alone of men, but of the universe, and there is where the moral power of this Liberal Congress is to be. We want all the light of reason, all the beauty and power of literature, and we want the love of God in our Congress.

Mrs. Mary Newbury Adams (of Dubuque, Iowa): Though it is so late and at the close of this important Congress, I rise to thank the speaker that before this century has closed I have sat in an audience and have heard Thomas Jefferson spoken of as a great ethical teacher. I declined the alphabet as a child, thinking I would rather rely upon my elder sister and brother, until one day some one read aloud the speeches of Jefferson, when I said to mother, "I must learn to read." He has been the light of my life. I think if we go back and place all the methods which he inaugurated for this country, and see how he has uplifted the human hope and courage, too much cannot be said. During the last paper I felt that I must fly, that I could not express my pleasure enough, to think that I heard a religious gentleman stand upon the platform and give Thomas Jefferson that place which he deserved, because, as Mr. Powell has said, this century has emphasized the divinity of humanity, and it seems very strange to me that this Liberal Congress is the pulse that has come at the close of this century to give birth to the future in the twentieth century. Thomas Jefferson has given us that spirit of hope in the divinity of mankind.

In a republic authority must always be divinity. There are so many things that are focused in this liberal movement of religion and I assure you I feel

it deeply. I have held since the exposition the position of secretary of religion in the cabinet of this large and National Council. I have been brought intimately in correspondence with the religious women of the world, as I might say, and there is a deep current that is not yet visible, but that is rising. I feel that this movement of this Liberal Congress is one of great moment. I feel that this conscience that Mr. Powell has been speaking of as rising through the century is to find expression in a larger way.

There are two unities. Europe has developed the unity of uniformity. The American idea is the gospel of the cosmos unity. Throughout all these ages we have prayed "Thy kingdom come on earth as it is in Heaven," and yet have not opened our astronomy. The formation of a star from nebulae is the explanation of the formation of each state. And this political system which is but the political expression of the laws of the heavens does not comprehend yet—and I never see the words "The New Unity" but what I think —why can they not see it is the old "Unity," it is that same Unity which formed this Unity that formed this universe. We cannot get our religion from Asia. We cannot get the forms of the unity of uniformity from Europe. And last night I was greatly pained to hear we were going to wing the sword of St. Paul and start over to Asia to carry the unity of uniformity and go through again all the fiery battles that have cursed Europe, and try to bring Asia around to the old European idea of the unity of uniformity.

The American idea is, each religion shall swing true to its own center like a star. They shall work together in the orbits of work, and we get no better teacher than Thomas Jefferson. We want to follow his example. We want to take that same method to Asia. They have their own way of reaching the spirit; we are not to meddle with that. But do let us ask ourselves, what is the American idea? What was the great spirit of God which moved through the minds which selected the Massachusetts Bay Colony and came here? Look into the heart of all those men that first formed the Massachusetts Bay Colony and see why they came. They came to be free, to be united to God as they saw fit. It delighted my soul this morning to hear Mr. Powell bring out the great importance of 1823. And I think that we should not forget that it was that great desire for unity of uniformity which found its swan song in Napoleon Bonaparte when he did not care for the Northwest territory. He did not see that from this continent was to come the new idea in which the laws of creation, the laws of science, were to find expression through politics and through religion. Not at all. He sold this great Northwest for some money to conquer Russia. Think of it! And while he was doing that what were our statesmen doing? They were forming and consolidating these United States. When Constantine established the laws of uniformity in Europe he took the law of the Pharaohs—I am able, I have the rod, therefore I shall conquer you.

You see there is a deeper meaning to this Congress than appears just upon the outside—that we will tolerate this religion and that for a while. I beg of you to consider what is the great American ideal, what relation that has with all history. As Mr. Powell has pointed out, there has grown a great universal conscience. This is too late an hour to go into particulars, but there are many subjects that must come up from this deep religious spirit, the rebinding of ourselves to what is true and good. But I must protest against the thought that we are going to take the unity of Europe, to repeat the wars of Europe trying to find uniformity. We want God's cosmos unity, freedom for all.

The committee on resolutions now reported through its chairman, David Starr Jordan, of California. The resolutions have been previously printed.

Discussion on resolution offered concerning change of name:—

Mr. Jones: I think it is but an expression of a feeling that has been growing among a good many of the friends of the Congress for some time. I myself will be very glad if the Congress of Religion will be allowed to demonstrate its liberality rather than flaunt it in its title, and I am sure there is more spiritual vitality in it, but at the same time I do not know whether at this late hour it is quite consonant with the dignity of the Congress to take the step without preliminary notice. Perhaps it would be the dignified and wise procedure to allow the resolution to be voted on a year from now.

Mr. Powell: Before it is voted on directly, I move the resolution be referred to the board of directors.

Mr. Jordan: I was going to make the same suggestion, and I second the motion.

Mr. Jones: As a member of the board of directors, then, I am sure we would like to have a tentative expression of opinion on the merits of the case here, and then we can consult the entire directory by letter if we can say what the opinions are here.

Mrs. Andrews: I think the suggestion of the secretary is a very wise one. I think, first of all, it should be the expression of the membership of the Congress. I do not like the name, "A Congress of Religion." There is nothing to designate it from a hundred or thousand other bodies that might be called for the same ostensible purpose. But I like the suggestion that it should be called "A Congress of Unities." But I would not favor the changing of the name. I like that grand old phrase, "Liberal Congress of Religion," and I cannot understand how anybody on earth, if their tendencies are toward the larger thought of unity, can possibly object to it. I believe in sticking to that name.

Mr. Frizzell: I do not like to differ from the ladies, and yet I sometimes have that task to do. I can very readily appreciate the position of the last speaker. She is undoubtedly a progressive liberal herself, but this Liberal Congress, as I understand it, is trying to reach a much wider field, and for the last twenty or twenty-five years there has been a sharp contrast drawn between what has been called orthodox people and liberal people. You tack one of these phrases on to your name and it suggests an antagonism. The name suggested is not "A Congress of Religions," but "A Congress of Religion." Religion is one. This Congress, especially in this session, has been trying to define religion as character and conduct. And I believe if you adopt that first name it is definition enough. Religion is conduct and character. It is righteousness, and we stand on a more definite platform than the old name indicates. I believe that you will get a larger following by dropping that term "Liberal," practicing what you say it stands for.

Mr. Powell: I am so thoroughly liberal that nobody would doubt it, but I am very well aware that the first virtue of a truly liberal mind is to be tender of all others. * * * I do really think I esteem the glorious woman there, yet I do really think we ought to make that change.

Mrs. Adams: I would say that it would meet my approval as a woman to drop the word "Liberal." I think it is better in our life and our word to express our liberality than to label ourselves, but I like exceedingly the addition made by President Jordan, "A Congress of Religious Unity." That would indicate we all united upon religion. The different religions must come into a unity of harmony.

Mr. Faville: I think three years ago we agitated this matter in Chicago and a change was made through Dr. Momerie. The present title was given through a suggestion of his. I think we all know that the word "Liberal" in England has a different significance than it has in this country. Now, we are not afraid of any title, but it is the desire of us all to be as accurate as possible in the expression of the title. I think at first I liked the title, "A Congress of Religious Unity," but we do not need even that other word, and I believe that the simple title, "A Congress of Religion," is the one we now want in order to carry out our very central idea.

Dr. Franklin: I rise only to say a word of endorsement to the sentiments of those in favor of the change of title to "A Congress of Religion." I speak partly from personal experience as a member of the local committee when I say that the term "Liberal" in our name has tended to take away great numbers from our audiences of the very people who ought to have been here today and at every meeting of this Congress. I know that in the minds of many of our townspeople it has aroused a certain feeling of antagonism, for they imagined they would not be welcome here if we were "liberally" religious and they orthodox. I therefore heartily endorse the change of title to "A Congress of Religion." And let me say further (I very much dislike to disagree with those who have spoken before me), but I must say I do not like the title, "A Congress of Religious Unity," because the word "Unity," while it is very beautiful, to me in some senses denotes a separation. Where there is one "unity" there must be other "unities." I believe that Mr. Frizzell brought out an excellent point when he called our attention to the fact that it was not to be "A Congress of Religions," but "A Congress of Religion." Religion is always one, and it would be superfluous to add the idea of oneness to the term of religion. I think we should have had large meetings in this city, and I believe you will have large meetings, if you adopt the new name as first suggested. It is one of my great regrets as a member of your local committee that so many of our orthodox people, good hearted, lovely, noble-spirited people, have not been here to learn what you are doing, to know you as you are, to realize that you are not antagonistic to them, but actually here to help them forward and onward to the realization of those ideals which are not yours alone, but theirs also. That is a regret I feel in my heart; it was a failure I anticipated in our local meetings before the Congress, and I said we do not need to liberalize the liberals, but those who are separated from us by their creeds we wanted to reach, and it was that name "Liberal" that stood in the way. I therefore heartily endorse the change of name to "A Congress of Religion."

Mr. Dundas: It does seem to me that this change would be a step towards sailing under a false name. If our friends are opposed to the name "Liberal" and afraid to come, would they not be opposed to coming here where we are really and truly liberal? Is it not an attempt to sail under false colors? It does seem to me we want to designate between this and other religious bodies. I cannot see in what respect changing the name from "Religion" to "Religions" can make any difference.

Mr. Fish: I wish to add one more voice to those in favor of the change. I have borne the name "liberal" and used it. At the same time it seems to me like an assumption of superiority if we claim pre-eminently the word "liberal" for ourselves. I have many dear friends in the so-called orthodox denominations whom, I believe, are just as liberal and open-minded as I am myself. They may differ, but they are learning and ready to learn, and I do not think they should be excluded. It is a fact that in the minds of large numbers of people the name "liberal" has been closely associated with two Christian sects, to one of which I myself belong, and at once weakens those sects which have stood in a position of hostility towards so-called orthodoxy (a position in which they do not now stand certainly as formerly), and I think instead of sailing under false colors by changing our name, we are more likely to sail under the true colors which represent our movement than if we should retain our name. So I favor the change of name to "A Congress of Religion."

Mr. Jordan: I want to suggest that if we could select a word, in some sense a word of opprobium, "Mugwump," "Dissenter," or something of that kind, I would be very willing to adopt it. I would not like the title, "The Holy Reformers," but if there were a "Mugwump" conference or a "Dissenters" congress, our friends of the other churches would have no particular objection because it is an unpopular thing, when they might stay away from a "liberal" one.

Mr. Jones: I do not want to force the vote. I think we can afford to go patiently and wisely, but I do think I have a testimony to bear. As I have already intimated, my correspondence has been very extensive, and I tell you, friends, with great joy, that the great surprise this last year to me has been the endorsement and support which has been back of me, enabling me to do what work I have done. The best support, the warmest backing that has come to me, has happened to come from eight or ten strong, leading representatives of the Episcopal Church. The heartiest, most loving handclasp I have received through the postoffice came from a brother I have never seen, in the interior of Massachusetts. To use Mr. Powell's phrase, I "feel his arms around me now," when he said, "Do not give up; keep at it. It must triumph." And he signed himself "Rector of an Episcopal Church." I have correspondents high in position and I know that they did not flatter me when they gave, out of their depths of life, words of encouragement. The Baptists and Congregationalists are here in evidence. Now the word "liberal" as it passes in the idiom of today, is misrepresentative of our real constituency. Heaven defend us if we are nothing but "liberal," but heaven will not help us if we flaunt a word that in its other meaning is not co-

extensive with the real constituency that is ours. I hope the change will be made. I want it to be made with courtesy and dignity. I should like to see a standing vote taken and then refer it to the directory, and then perhaps not vote on it until next year.

A lady in the audience (member of Mr. Mackay's congregation): When I took up the paper and read that there was going to be a religious congress at the Congregational Church, when I read all the denominations to be represented there, I thought, I shall go; I shall commune with them, and I will learn what it is to be near to Christ.

Mr. Mackay: Liberalism, as I understand, is liberalism only in one direction, toward an intense intellectuality. We have been liberal in one direction. Our liberality ought to extend down as well as up. Let us drop the word "Liberal." We in the Episcopal Church are just as liberal as you, lots of us.

Dr. Thomas: The question is on referring the motion to the board of directors. Some one said the board of directors would like to be informed or know something of the opinion of the delegates, and under that suggestion we have had the remarks, all of which have been helpful. And now we have the question of referring this resolution to the board of directors. I may say, friends, that this question has been up before in many forms. As a body we had a birth and a growth, and that is our hope, that we are related to life. As a living organism we have changed. In the first place, our name was "The American Congress of Liberal Religious Societies." Then came Dr. Momerie of London and said to us, "Leave off the word 'American.' We of England are interested; we want to come to your Congress, and we want you to come and meet us in London." And we dropped the word "American." And then Dr. Momerie said again, "Change this word 'Liberal' and say 'The Liberal Congress of Religion' instead of 'The Congress of Liberal Religious Societies,'" and we wondered that we had not had sense enough to see that before. Now we had felt that there was an implied imputation when we said, "The Congress of Liberal Religious Societies," as though we said to others, you are not liberal, but we felt to avoid too great an assumption we ought to put in the word "Liberal" somewhere because we did not feel that there were enough of us to announce "A Congress of Religion." There were already congresses of that kind and we were very small and the denominations were very large, and so we were gladly instructed and we said "The Liberal Congress of Religion"; we got the adjective where it should have been first. Now we have the motion before us to take out the word "Liberal" and call it "A Congress of Religion"; then there is a suggestion that it be called "A Congress of Religious Unity." Are you ready to refer this to the board of directors, I believe, with power to act?

Mrs. Andrews: May we not have the power to vote some place, an opportunity to express ourselves? I think myself this is a very late day to put this question before the body.

Mr. Jones: May I suggest that inasmuch as it is a standing vote, that the vote be called for in this order: First, all those in favor of committing to the board of directors the name of "A Congress of Religion"; second, all those who would like to commit to the board the name of "A Congress of Religious Unity"; third, those who want it to stay where it is. All those who are qualified as members, either life or annual, and all those who are here to represent societies, have the power to vote, and I am sure we will rule it in such a way that all those who subscribed yesterday would be members today.

Dr. Thomas: Our first vote is, Resolved, That the title of this Congress shall be amended to read "A Congress of Religion." The vote is on referring this to the board of directors with power to act. All in favor, signify it by rising. 33.

Dr. Thomas: The committee on resolutions say, if preferred, "A Congress of Religious Unity." All in favor of that signify it by rising. 2.

Mrs. Andrews: I did not finish my speech for fear of taking the time. I have been around this city, even more, if I dare say so, than our worthy friend, Rabbi Franklin. I have friends, dearly beloved, in all the denominations, and I have gone to them and presented this request. I have been a regular living, walking testament, and the first one, excuse me, who suggested it, with the exception of Miss Moore. Now, dear friends, this is my first and best love. I am not going back on it no matter what its name. I think the objection was not with the name, "The Liberal Congress of Religion," but it was simply that we did not believe in the Bible as the infallible word of God, and they have said this, "They pretend to be a religious congress; they are not religious at all." Now I think we have marked ourselves far more reprehensibly, when we put ourselves as "A Congress of Religion" without any way of designation. They will suggest we are dishonest. I know many religious congresses held here every year, and they will say we are stealing their name. We are ashamed to go under the most glorious name that could ever be given. Among these orthodox friends not one has objected to the name "Liberal," but they have objected to the fact that we do not believe in infallible revelation.

Dr. Thomas: All who would like to have the name remain as it is, signify it by rising. 3.

Additions made to resolutions of thanks. Motion made to refer place of meeting for next year to board of directors. Mrs. Ole Bull elected to fill place of Dr. Barrows, who declined to accept election of yesterday. Mr. Powell again called for annual and life memberships. Dr. Thomas introduced the pastor of the Colored Baptist Church, Rev. George W. Dudley.

(Adjourned.)

Heart, be not thou the grape that underneath thy leaves
Hides, that it may not be the prey of garden thieves.

No thief has found that grape; but ah! no sunbeam's power
Has reached its dark retreat, and so that grape is sour.

The best of human hearts is that which would from others,
Far sooner bear all wounds itself than wound a brother's.

—*From "Wisdom of the Brahmin," by Frederick Ruckert. Translated by Charles T. Brooks.*

Plant a poet's word even deep enough
In any man's breast—you have done more for the man
Than if you dressed him in a broadcloth coat
And warmed his sunday protege at your fire.

—*E. P. Browning in Aurora Leigh.*

Lie down and sleep.
Leave it with God to keep
This sorrow which is part
Now of thy heart.
When thou dost wake,
If still 'tis there to take,
Utter no wild complaint;
Work waits thine hands.
If thou shouldst faint,
God understands.

—*Katrina Trask.*

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—The world is advancing. Advance with it.

MON.—Labor is the divine law of our existence.

TUES.—Poetry is enthusiasm with wings of fire; it is the angel of high thoughts that inspires us with the power of sacrifice.

WED.—Men of great genius and large heart sow the seeds of a new degree of progress in the world, but they bear fruit only after many years.

THURS.—Nations are educated through suffering; mankind is purified through sorrow.

FRI.—No power can exterminate the seeds of liberty when it has germinated in the blood of brave men. Our religion of to-day is still that of martydom; to-morrow it will be the religion of victory.

SAT.—Music is the harmonious voice of creation, an echo of the invisible world; one note of the divine concord which the entire universe is destined one day to sound.

—*Guiseppe Mazzini.*

Thanksgiving.

Sweet was the song of the robin,
Blithe was the hum of the bee,
In the day when the drift of the blossom
Was light as the foam of the sea.
Then deeply was cloven the furrow,
And gayly they scattered the seed,
Who trusted that rainfall and sunshine
Would surely be given at need.

And sweeter than music of springtime,
And fuller of jubilant mirth
Are the strong-tided chorals o'erflowing
From the hearts where thanksgiving has birth.
The songs of the home and the altar,
The gladness of children at play,
And the dear love of households united
Are blending in praises to day.

Oh, the peace on the brow of the father,
The light in the mother's clear eyes,
The lift in the voices of maidens
Who walk under dream-curtained skies,
The dance in the feet of the wee ones
And the sparkle and shine in the air!
The earth has no time like Thanksgiving—
A truce to our fretting and care.

—*Friends' Intelligencer.*

A Son-in-Love.

There are many stories from life that one may read, having eyes open to see, or may hear from friends or even chance acquaintances, with ears open to hear. I paused on the sidewalk for a chat when a little woman passed me, plainly dressed, with a thin, worn face, whom I had often noticed as a frequenter of department stores, as if a buyer of articles to resell, and whom I knew as an agent of paper, magazines and book subscriptions.

I said to my friend: "I would like to know who that little woman is. She looks rather forlorn, and yet"——

As I paused my friend said: "Forlorn? If you could hear her talk it would do you good. She is one of the most cheery women I ever knew, making a living for herself in all sorts of reputable ways. And a few years ago she took a boy to bring up; one who needed a home."

I replied: "I saw a boy, I should say twelve years old, walking by her side carrying a basket," and, looking in their direction, we saw the two pause before a shop window. She continued her story.

"Mrs. C. has no need of your pity. She is a happy woman, a home-maker, educating this boy and doing it wholly by odd jobs of work that most ladies would not think of doing, for she is a lady, although she looks a little forlorn, as you said."

A few moments thereafter I chanced again to meet my little woman, and looked into the face of a bright, well dressed, manly boy who walked by her side. The two were separated a few moments, and I took the opportunity to draw out of my bag a story I happened to have of a brave "Mountain White Girl," and handed it to the lad, saying: "Please give this to your mother." He thanked me with a polite bow and smile as we parted.

I had two reasons for doing this. I wanted to see if the boy was really "the son-in-love" of the little woman—I like that title better than "adopted son"—and also to send a bit of brightness into his foster mother's life.

Why do I give this bit of incident? Simply to ask other women what I asked myself. How many of us in like circumstances would think it our privilege to take a son into our homes? How many of us under most favorable conditions of life, without the blessing of all blessings most to be desired—sons and daughters born unto us—have taken into our hearts and lives God's little ones, those having neither kith nor kin, humanly speaking, or if they have, the more's the pity of it? This woman has given out of her small means and loving heart more than we all.

I would that each childless mother who reads this incident would take the one word "inasmuch" into her thought until it becomes so illuminated in letters of living light that she will be constrained to win a right to the closing words of the text, the Master's own words, "Ye have done it unto me."

—*The Congregationalist.*

Wrens.

A few years since, in a knot-hole in a dead tree, near a path from my office to my house, lived a family of wrens, with whom I had formed a very intimate acquaintance. One day while I was passing in a hurry I heard the two old birds uttering cries of fear and anger, and as I got past the tree one of the wrens followed me, and by its peculiar motions and cries induced me to turn back. I examined the nest and found the young birds all right, looked into the tree's branches, but saw no enemies there and started away. Both birds then followed me with renewed cries and when I was a few yards away they flew in front of me, fluttered a moment, and then darted back to the tree. Then one of them came back to me fluttering and crying, then darted from me near to the ground under the tree. I looked, and there lay a rattlesnake coiled ready to strike. I secured a stick and killed him, the wrens looking on from the tree; and the moment I did so they changed their song to a lively, happy one, seeming to say, "Thank you!" in every note.

—*Montreal Herald.*

"The soul to God's heart moving on
Owns but the Infinite for home;
Whatever with the past has gone,
The best is always yet to come."

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All Letters concerning the Publishers' Department should be addressed to Alfred C. Clark & Co., 185 Dearborn Street, Chicago, Ill.

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The Liberal Field.

"The World is my Country; To do good is my Religion."

CALIFORNIA.—Rev. J. T. Sunderland was installed pastor of the Oakland Church on the 6th ultimo, Rev. Horatio Stebbins preaching the sermon. Sunday evening he is giving stereopticon lectures on his travels in Palestine. The Star King Fraternity are discussing such questions as "Is American Civilization Going Backward," "The Three Religions of China and Their Present Influences," etc. . . . Berkeley is about completing a new Unitarian Church. . . . Mr. Dodson, pastor of the Almeda Church, has just returned from a year abroad. . . . Rev. C. J. K. Jones, recently of Louisville, is well started in his work at Los Angeles.

CHICAGO.—Rev. S. J. S. Thomson of Unity Church, F. C. Southworth of the Third Unitarian Church, John Rusk of the Church Militant, T. B. Gregory of the West Side Universalist Church, R. A. White of the Stewart Avenue Universalist Church, Jenkin Lloyd Jones and Doctor Thomas took part in the Thanksgiving service at McVicker's Theater last week. The new management perpetuates the generous custom of the original builder, Mr. McVicker, in giving free use of this beautiful auditorium for Thanksgiving services. The auditorium was filled and the exercises as usual were crisp, earnest and uplifting. Many people have learned to look forward to the Thanksgiving service at McVicker's Theater in Chicago as a bright spot in the year. . . The usual dinner to those who have no nearer home circle was given at All Souls Church last Thursday at 2 P. M. About forty people sat down to the tempting tables and in the evening the merry making filled the rooms with happy, jolly people. The various Bible classes conducted by Mr. Jones this year in the literature of the Old Testament aggregate a weekly attendance of one hundred and twenty-five. The Saturday School is a revelation to the corps of teachers who have taken a hold of it, as to the children, who by help of parents, are willing to forego the Saturday morning play time. Some seventy are enrolled, and the Sunday morning classes of which there are three, have an attendance that has reached about twenty-five. The Saturday experiment has justified itself in the deepening interest and the more thorough method. The happiest outcome will be the developing of a sufficient interest on the part of parents who have heretofore been lukewarm, to put the school back into the Sunday with an individuality and intensity of interest worthy the high cause.

MILWAUKEE.— The Ethical Society, under the lead of L. J. Duncan, has passed successfully through its annual crisis. The subscription for the current year has more than doubled the amount subscribed any previous year. Mr. Duncan's salary has been materially increased. The Sunday School has been organized with an enrollment of seventy. Ethical and sociological sections are at work. The Mercy and Help section is engaged in practical and educational help in behalf of the children of the poor districts. The audiences are increasing, and the Ethical Union will hold a convention in connection with this society on December 9, 10 and 11. Messrs. Adler, Salter, Sheldon and Chubb will be present to take part. We extend our congratulations to the Milwaukee workers.

UNITARIAN.—The Rev. George N. Falconer of Fort Collins, Colo., the Rev. Clarence Leslie Diven having satisfied the Committee on Fellowship of their fitness for the Unitarian ministry, are hereby commended to our ministers and churches. W. L. Chaffin, Chairman. D. W. Morehouse, Secretary.

HELENA, MONT.—It is interesting to have such sterling work done in and under the auspices of a church away out there in the mountain state, as that done by Carleton F. Brown in the Unitarian church at Helena. The seventh anniversary exercises were recently celebrated. Over two hundred people sat down to the collation. Encouraging reports were given from various activities. The Unity Club is starting out on a solid piece of winter's work which will secure for it a positionas an educational force in the community. Let other societies emulate the hard work being done at Montana and they too will find the community becoming more interesting.

ST. LOUIS.—An attractive program is before us of the Union Thanksgiving Services in which the two Unitarian Societies, two Jewish Societies, the Non-Sectarian Church and the Ethical Society joined. These union services were initiated in 1896 at the Church of the Unity under the leadership of Mr. Hosmer. Last year it was held in the Jewish synagogue, this year in the Church of the Messiah. The united choirs of the congregation were represented. There was a full house and Messrs. Harrison, Hosmer, Sheldon, Cave, Sale and Snyder, the resident ministers, took part. This is another sign of the coming day of larger fellowship and practical synthesis.

Books Received.

FROM G. P. PUTNAM'S SONS, New York:

Where Ghosts Walk. By Marion Harland. The Haunts of Familiar Characters in History and Literature. 33 illustrations. 305 pp. $2.50.

Little Journeys to the Homes of American Statesmen. By Elbert Hubbard. 436 pp. $1.75.

Heroes of the Reformation. Philip Melancthon. By James William Richard, D. D. 399 pp. $1.50.

The Tenth Year-Book of the Brooklyn Institute of Arts and Sciences. 1897–8. Published by the Institute.

FROM T. Y. CROWELL & COMPANY New York and Boston:

Ships and Havens. By Henry Van Dyke.

PAMPHLETS.

Transfigurations. By James H. West. James H. West Company, Publishers, Boston.

Sixteenth Annual Report of the Massachusetts Indian Association. 1898.

Charles Sumner's More Excellent Way. By Edwin D. Mead. Reprinted from the Edition Table of the New England Magazine.

To California.

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THE SAFE SIDE.

A THEISTIC REFUTATION OF THE DIVINITY OF CHRIST.

SECOND EDITION, REVISED AND ENLARGED.

By RICHARD M. MITCHELL.

Summary of Contents.—The accidental origin of the Christian Religion. The part taken by John the Baptist; his incentive to action; church neglect of him, and why. Origin of the word Christian. Why Christ was crucified. The teachings of Christ. Adoption of the books of the Old Testament enforced by Christ quoting them. Why so much of Paul and so little of Peter. Why Peter's Gospel was suppressed. Paul's recantation. The ascension. The origin, authorship and service of the Fourth Gospel. The need of faith. Westminster Catechism. Evident shame of the many authors of the Thirteenth Article of Religion. Why the sharp curtailment of the Epistle of James. Inertia of ideas. Importance of Inherited ideas, and the mental laws by which their errors are corrected. Guiding nature of the mental faculties. Courage, memory, imagination and conscience derived through other faculties; action of the latter. Natural depravity. Origin of money. Transformation of idle savages into laborers. Far-reaching effect of a certain edict of Justinian. Cause of the universality of Trinitarianism. Heroism and extinction of the Samaritans. Glimpses of New Testament accounts in the works of Josephus. The same circumstance started both Paul and Josephus on a journey to Rome; both were shipwrecked, etc. Two mentions of Jesus in the New Testament more accurately fit another Jesus mentioned by Josephus. An Egyptian mentioned by Josephus was undoubtedly Christ. (See Acts xxi, 38; Matt. ii, 15.) The "Testimony" an admitted interpolation. The words "who was called Christ," and the probable original words. Triplicate association of ideas suggest that Jesus may have had a rival in the person of Judas mentioned in Acts v, 37. Josephus' account of Pharisees, Sadducees and Essenes, and eulogy of the latter; why that sect not mentioned in the new testament. Worldliness, Conversion, Immortality, closing with Supernatural Supervision.

LETTERS AND REVIEWS.

Mr. Clement Warren, Brooklyn, New York City.

I have just completed for the seventh time a reading of your cogent work entitled "The Safe Side." Every time that I have read the work I have realized its excellence more and more. On each occasion new features have developed. Each page furnishes food for thought, and each chapter (or less) provides a mental meal which absolutely needs digestion and deep reflection before proceeding further. It is a work replete with facts clearly stated and irresistibly put. They may be ignored but cannot be refuted. The information I have gained from reading "The Safe Side" equals the sum total of all that I was possessed of previous to my first reading of it. It throws a flood of light on the subject which only the wilfully blind can ignore, and as a compendium of tersely put truths, is one of the best I have ever read on any subject.

From Prof. O. B. Frothingham, Boston.

The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, outspokenness, boldness, interest me greatly. It goes to the roots of the matter. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity; that the religion must fall with this; that a revision of doctrine, history, psychology, becomes necessary. This you have undertaken. I may differ here and there from you, but on incidental points only, where you may be right, On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight, on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation.

From "Review of Reviews," New York.

The present time is one of great religious discussion in America as elsewhere. Books are written from every conceivable standpoint, and the candid student of religious problems will welcome every honest effort at their solution, while not yielding his own individual right of judgment. Mr. Mitchell's work is an attack upon Christianity—its bible, its church, its doctrine, its founder. Firmly fixed in the belief of a divine existence and the necessity for a religious life in man, the author presents the thesis: The divinity of Christ can be disproved; being disproved, the whole Christian system falls. Mr. Mitchell has been a thorough student of recent biblical criticism and he uses its results freely. He goes far beyond the conservative Unitarian position, for he attacks even the ethical teaching of Jesus. Many orthodox readers will sympathize somewhat with the view Mr. Mitchell takes of the clergy. He emphasizes strongly the great amount of social wealth which yearly goes to support church "club houses" and the ministry, which to him appears a serious waste. Generally speaking the volume has been produced in a spirit of great candor. Throughout it is ably written, in clear, fitting language. * * *

From Andrew D. White, LL.D., ex-President of Cornell University, Ithaca, N. Y.

I have delayed acknowledging your book until I could have the opportunity to give it a more careful examination. I have now done so, and wish to thank you for it heartily. It seems to me full of valuable information which persons studying the great question to which you refer should have at their command. It also seems very suggestive of thought, and likely to bear useful fruit among investigators.

Any one who in these days is willing to give his labor to opening up these great subjects to the light is, in my opinion, rendering a great service to Christianity itself—a service which, however much it may be depreciated now, will be honored later, when the leaders of thought shall have given the honest attention to the whole subject which it dererves.

Mr. Edward Howe, New York City.

I have given your book a third reading and admire it more than ever. * * * Such a book as yours is greatly needed to clear the theological atmosphere, and I hope it will be very widely circulated. * *

Prof. Hudson Tuttle in "The Better Way."

A more thoroughly honest and impartial criticism on Christian doctrines and the claims of Christianity has not been published. It is logical and argumentative, but never partisan. It presents the strongest arguments for Christianity, and then slowly and surely draws the besieging forces of facts and logic around them, undermines them, and at last demolishes them. Unimpassioned as the truth itself, the author proceeds step by step, and when the last sentence is finished, the object for which he wrote the book has been accomplished. The titles of the twenty-one chapters do not convey a complete idea of the author's line of thought, and quotations from pages so diversified would give a yet more inadequate conception. The book grows better from the beginning. Evidently the author wrote slowly and with much thought, and as he proceeded his mental horizon extended, and expression became easier and more certain. After the review of Christianity, the last five chapters, which somewhat diverge, are especially excellent. They are titled: "Inertia of Ideas," "Conversion," "The Safe Side," "Immortality," "Supernatural Supervision." Those who desire to know what the most advanced scholarship has done in the way of Biblical criticism can find it here in this book, condensed and more forcibly expressed. In short, it is a *vade mecum*, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form. The author writes with conviction, which is felt in any one of his plain and terse sentences. There is no circumlocution or word padding to conceal poverty of ideas. He writes because he has something to say, and says it without fear or favor, because he feels that it is true.

From the Boston "Investigator."

Mr. Mitchell has done the cause of Liberalism a great service in his noble work. He has assumed that the truth is a better guide than falsehood, and that it is safe to know the truth and to tell it. There is no subject about which there is more of darkness, of ignorance, of error, than the one he has undertaken to clear up—the divinity of Jesus. Mr. Mitchell has studied the gospels and contemporaneous literature with one end in view—that of finding the truth. He has brought to his study a candid mind, a scholar's critical judgment and a philosopher's spirit. He has sifted the material bearing upon his subject, and arranged and presented the facts, as far as they could be ascertained, in a way to secure the attention of the reader, and to carry conviction to the impartial and unprejudiced mind. His masterly presentation of the superstitions and ideas which culminated in the declaration that Jesus was divine, throws new light on the gospels, and helps to make clear what has heretofore been dark and mysterious. "The Safe Side" is a good book to have in your library. It is original, able and thoroughly liberal in its treatment of the subject.

From The Chicago "Tribune."

* * * "The Safe Side" is written from what may be described as the most agnostic position possible within the range of Unitarian views. It presents a great number of "nuts to crack," by those students of the scriptures and the history of the church who have gone over the ground for themselves, and are credited with the ability to pass judgment upon the arguments for and against "the faith as once delivered to the saints."

* * * But the work should be read by doctors of the church, and able educated ministers of the gospel who possess superior knowledge of the subject. * *

From the Chicago "Times."

* * * Such a book as indicated is "The Safe Side," by Richard M. Mitchell, of this city. * * * But in all this terribly destructive criticism it is manifest that the writer entertains the simplest and most reverent belief in God, and in the unbroken life and development of the human soul throughout eternity. To him the distinction between good and evil is clear, notwithstanding the extinction of Christianity, as a system in his belief. Sin, wrong, he does not believe can be forgiven, but its penalty must be borne in remorse, retarded growth, etc. * * Read his book. * * *

The most remarkable features of the book are its simplicity of manner, its utter fearlessness of candor, its freedom from anything like a spirit of bitterness. It is a book that will be denounced by every orthodox speaker or writer, but they should not forget that denunciation is often, like a demurrer in legal proceedings, an admission of facts, and nearly always amounts to begging the question at issue. It is a book which for its matter, its thought, to say nothing of its manner, is thoroughly worthy of equally simple and complete refutation, if any one can achieve it.

The book is printed on best laid paper, cloth binding, 475 pages, 12 mo. **Price, 1.50,** delivered prepaid to all points by mail or express.

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A Beautiful Birthday, Gift and Holiday Book.

The Publishers of the NEW UNITY have just issued a beautiful book, very suitable as a Birthday or Holiday present. The critics of the Chicago *Inter Ocean, Chronicle* and *The Cause.* who have seen the first copies from the press, thus describe it:

[Chicago Inter Ocean.]

"Flowers of Grasses"—Verses by Juniata Stafford. (Chicago: Alfred C. Clark & Co., Publishers. This charming little volume, daintily printed and bound in soft birchbark cover, brings to us the sweet breath of field and meadow. And the verses which it contains fitly add to the pleasant impression given by the outward form of the little book. They tell of nature and nature's beauties, of soft airs and rippling brooks, and they do more, for they show to us the lessons which the beautiful things of God's creation have for every one of us. In this, even more than in her smooth and rippling lines, do we read this writer's title clear to the name of true poet. For the heaven-conferred mission of the poet is to interpret nature and life for the help and instruction of mankind, since most of us, our sight uncleared by heavenward glances, cannot read the divine message. As a specimen of Miss Stafford's graceful versification we quote two stanzas from her wreath of "Birthday Verses," one for each month in the year, a charming idea:

March.

All the brown twigs are stirring within;
Winter has surely gone past!
Wrappings of tree-buds are stretching quite thin—
Springtime is nearing at last!
Color and gladness are coming this way—
Listen, dear heart, while I sing!
Here is my gift for your beautiful day;
Love and the heralds of spring.

October.

Gentian, in this restful place,
In this quiet hour,
Speaking with a holy grace
Word of sky and flower,
I will bear you in my hand
As a birthday token;
Help my friend to understand
Love and peace have spoken.

A Book of Thoughtful Verses.

[Chicago Chronicle.]

"Flowers of Grasses" is the fanciful title given to a small collection of verses by Juniata Stafford, a lady of Chicago, pleasantly known in periodical literature. Some of the collection are occasional verses, and carry the stamp of such, but others are of more general nature, and in each of these there is always some germ of thought that is clearly, often very felicitously worked out. The "Song of the Weeds" enforces a wholesome and suggestive lesson of the usefulness often, perhaps always, subserved by even the humblest and apparently most useless things, and it is musically embodied in flowing verse.

Much of the verse is cast in well-used forms, but much of it also is molded into unusual metrical forms, some of them very daintily and musically handled. The sentiment of all alike is finely feminine and refined.

[From The Cause.]

Miss Stafford's "little book" has come into our hands, and we hasten to recommend it to our readers. It is entitled "Flowers of Grasses;" the publishers, Alfred C. Clark & Co., 185 Dearborn Street, Chicago; the price 75 cents. It is daintily printed and bound in soft birch bark cover, and will no doubt be in demand among her friends and others as the holiday season approaches—and for its own sake. Some of the poems, like "Field Grasses" and "Listening," have a charming rhythm. Several are already well known, having had a wide circulation in periodicals, two or three have appeared in these columns, all are sweet and wholesome and cheery. We quote this bit and wish we could quote more:

"To whom do I belong?
Not surely to myself; because I daily find
No single action may I ever do
Without the trust of those who love me
Purely present in my mind."

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This offer will be positively withdrawn Christmas Day, Dec 25th, 1898, if not before; so send in quickly.

Alfred C. Clark & Co., Publishers The New Unity,

185 Dearborn St., Chicago, Ill.

CLARA BARTON

TO THE PUBLIC:

New York, October 31, 1898.

I have been for some time writing the story of all that I have seen and experienced in connection with my "Red Cross" labors, and am now rapidly completing the work.

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In order that subscribers may be certain that they are obtaining my book, they must be sure that the book bears on the Title Page the imprint of "The American National Red Cross," a fac-simile of which imprint is shown with my signature to this letter.

A copy of this letter, duly countersigned by the manager in each locality, will be inserted in front of each Prospectus, and agents are specially requested to have each purchaser read the same.

Yours respectfully,

CLARA BARTON.

AMERICAN NATIONAL RED CROSS,

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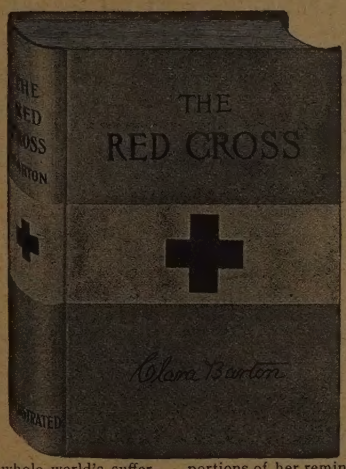
This imprint is on the title page of each copy of my book. ☞

THE RED CROSS

NO WOMAN is more highly honored throughout the civilized world than Clara Barton—and justly so, for no other woman has devoted her life to a nobler purpose and carried it out with such unswerving fidelity and rare self-sacrifice. Her mission has been world-wide. In the Civil War her influence was potent on every battlefield from Bull Run to Appomattox. Her soothing hand was laid upon the brow of the wounded and lifted the head of the dying on both sides in the Franco-German War. She organized and conducted the relief of the suffering Armenians in 1896, and, a little later, hastened to aid the starving reconcentrados in Cuba, continuing her efforts throughout the conflict which followed. For a full generation she has stood, and still stands, a grand exemplar of the broadest humanitarianism. Wherever war, pestilence, fire, flood or famine have touched the human race to shatter and destroy, Clara Barton has appeared to soothe and save. Her supreme services have been widely recognized. She wears the Iron Cross of Germany, the Gold Cross of Baden and other insignia bestowed upon the good and brave, yet none of these decorations are needed to distinguish her as a woman of mark. She has been chastened and sanctified by the whole world's suffering and stands a shining figure in the century.



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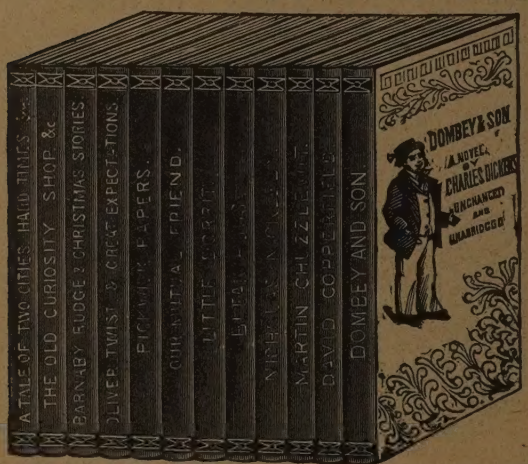

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